L: Lemon G-2 (1956-57) 1958 FSU Tuzalo FSU

destiny of a child is also determined by the day of its birth and the ombiasy must discover what this is, and, if evil, take steps to change it.

The Tanala year consists of twelve lunar months called volana (lit. "moon"). These run continuously and there seems to be no idea of the year beginning with any one of them. The Menabe month names are as follows:

January, *Vatravaitra*	May, *Ajoa*	September, *Zhalaza*
February, *Asoty*	June, *Bolalo*	October, *Volavohits*
March, *Hasoha*	July, *Mola*	November, *Zhavomanitra*
April, *Volamira*	August, *Zhahasoha*	December, *Zhavomanitra*

The month begins with the new moon and continues twenty-eight days. Each month is characterized by certain climatic features, the blooming of a certain plant, etc., and when the month count seems to lag too far behind the seasons a month is repeated. This is done informally and by general consent. There is no central authority to which the rectification of the calendar can be referred. Each month is divided into four weeks of seven days.

Among the Menabe the month count is only used incidentally in determining lucky and unlucky days. At the present time the better practitioners use a regular calendar based on the position of the days in the month, but all informants agreed that this is a recent innovation, learned from the Antaimoro tribe. I did not learn how the significance of birth days was determined in ancient times. Lucky days for activities were determined as follows:

The time from new to full moon was propitious for sacrifice and beginning enterprises; the time while the moon was waning was not propitious. Thursdays and Sundays were also unpropitious and children born on these days had a bad destiny. In appointing the time for a sacrifice or beginning an enterprise the latter half of the month and Thursdays and Sundays were eliminated. The ombiasy then selected one of the remaining days at random and made the shorter form of sand sikidy. If the arrangement ○○ *Animbola* appeared in the positions 1, 2, 3, 4, 5, 6, 10, 12 and 16, the day was propitious. The sikidy was repeated five times and if this arrangement did not appear, another day was tried.

The calendar now used to determine lucky and unlucky days is as follows, the month beginning on Monday.

777
505

FIRST WEEK

Monday (*Akatsinsing*)..... *Ravens*, "heaven." A propitious day.

Tuesday (*Fakata*)..... *Vakone*, "root." Idea of attachment and continuance. Good day for planting, marriage, or house building, but bad to become ill on, to pay fines or debts on, etc. A death on this day means other deaths in the family.

Wednesday (*Akarebia*)..... *Akarebaly* (month name). A very good day, a keen day, a rat day. A child born on this day has a royal destiny.

Thursday (*Akakoming*)..... *Ambotoma*, "to dig." A good day, especially favourable for building cattle pens and planting.

Friday (*Zema*)..... *Ankadidy*, "cautious." A good day for everything.

Saturday (*Sabatty*)..... *Aishamty* (month name). A favourable birthday. The child will be strong.

Sunday (*Akadady*)..... *Fiavoany*, "diminishing." A good day to set out on a war party, as the enemy will be diminished, but otherwise bad.

SECOND WEEK

Monday..... *Lokasiwhole*, "Head of the month *Asiwhole*." A good day for everything.

Tuesday..... *Loava*, "laid waste." A bad day for everything.

Wednesday..... *Varamvoiney*, "mouth of Awoiney" (a month). A good birthday. The child will have long life and good health.

Thursday..... *Ankandroay*, "small lake or pool without outlet." A good day. Anything received on this day cannot get away.

Friday..... *Sandroandy*, "forbidden to return." Bad for marriage and journeys, but good for making tombs and funerals.

Saturday ..... *Akkavalo* (month name). Good for cultivating crops, but a child born on this day will be sickly.

Sunday ..... *Ankwanong*, "pleasure." Best day for fun, etc.

THIRD WEEK

Monday ..... *Akkaway* (month name). A good day for everything.

Tuesday ..... *Akkling*, "entering." A good day to hunt for bee trees, also to lay off mourning.

Wednesday ..... *Akkajore*, "last." A bad day, especially for building or marrying.

Thursday ..... *Ankonkong*, "reinforced." Anything one gets this day will increase.

Friday ..... *Inna* (not translated. Nearly the same word as that for meat). A good day for hunting but a bad one to buy cattle as they will die or be killed for meat.

Saturday ..... *Anale* (not translated). A good day for everything.

Sunday ..... *Ewonniong*, "wish fulfilled." A good day, especially favorable for making charms.

FOURTH WEEK

Monday ..... *Lokkakotty*, "head of *Akkotty*" (a month). A good day for everything.

Tuesday ..... *Ferray* or *Farakkotty*, "last." Good for everything. An enterprise begun this day will end well even if it does badly at first.

Wednesday ..... *Ankwanonno*, "weeping." A bad day for everything.

Thursday ..... *Apasingony*, "departure." Good for marriages and commencing journeys.

777
605

Friday ..... *Alifoy*, "thrown away." Good for bad things but bad for good ones. Best day to put off mourning, treat sickness, etc., but bad for marriage as it will lead to divorce.

Saturday ..... *Alakararo*, "head of *Adaro*" (a month). Good for construction and business.

Sunday ..... *Fanoiroy*, "to grasp tightly." Good for cattle buying, marriages, and the purchase of seeds charms.

The month names given to certain days in the calendar are those used by the Antaimoronia. The calendar as a whole is known as the *vola ar ninlana*.

[illegible]

[113] [The following is a free translation of an article published by Captain Ardant du Picq in the Bulletin de l'Academie Malgache, vol. X, 1912, pp. 263-266.]

The Tanala Ibongo divide the time into cycles of twelve years, each year into twelve months and each month into twelve weeks of two or three days each.

THE CYCLES AND THE YEARS.—Each of the twelve years of the cycle bears a different name. The cycle revolves, the thirteenth year taking the first name again. This is a list of the years with the peculiarities which the embiasy ascribes to each:

1. *Alakamely* ..... Only young girls will give birth.
2. *Asoro* ..... The bulls will bellow and there will be plenty of rice.
3. *Alimoso* ..... Only boys will be born and these will later have all the women they desire.
4. *Asoratany* ..... The thunder will be violent.
5. *Alakamely* ..... Men born in this year will be vigorous, great boar hunters, expert at throwing the spear.
6. *Asimbola* ..... Girls born in this year will know how to sing well and boys how to tell lies well.

7. *Alimiamo*..... Boys who are born will become kings or chiefs of tribes. 777 805

8. *Alakavalo*..... Girls born in this year will lead irregular lives while the boys will be industrious.

9. *Alakamy*..... Children born will be sorcerers and will have many property.

10. *Alimdy*..... Rain is abundant and the crocodiles dangerous.

11. *Adalo*..... *Salomanga* (spirit possession) will be the cause of all illness.

12. *Alakamy*..... All old people who become ill will die.

The twelve years of this cycle bear the same names as the twelve weeks of the Ikongo month.

THE MONTHS.—The twelve months of the Ikongo year are as follows:

1. *Sakamy*.—In this month the vine *voimainty* flowers and the *karongaor* flowers for the third time.
2. *Sakaro*.
3. *Valombito*.—In this month general flowering begins, new shoots put forth and the birds mate.
4. *Asoromanitry*.—Flowering is at its height. The *karongana* flowers for the first time.
5. *Asoromanitra*.
6. *Vatsaotro*.—Second flowering of the *karongana*. Fruits ripen.
7. *Asotry*.—Time of heaviest rain.
8. *Atsiho*.—The rice becomes ripe.
9. *Valasira*.—Harvest time.
10. *Faona*.
11. *Maka*.—The coldest month, the *fraxinus* loses its leaves.
12. *Hisaka*.

The month *Vatsaotro* corresponds to January. The rainy season extends from *Asoromanitry* to *Valasira* inclusive.

THE DAYS.—The Tanala month is a lunar month of twenty-eight days. The days are grouped in twelve weeks of two or three days each. Each of these has something peculiar to it. According to the diviners one can tell the color of an ox without seeing it if one knows the day on which it bellows. The days also determine the sex of the 777 805 842. 553

children born on them. On the first, or first two days of each of the twelve weeks only boys will be born, on the last day only girls. The ordinary given them can be determined by the days of their birth. The following table gives the names of the weeks and days and the peculiarities of each.

Weeks	Days	Colour or spot on their Bodies	Name of Children: Boys	Girls
1. Alahamady (3 days)	1. Lahavaloharealy	Red		
	2. Vantavaloharealy	Spots of white on the hump, head and limbs	Maeva	
	3. Faravaloharealy	White face, ears brown		Deavo
2. Amara (2 days)	4. Amara	Red and white spots	Iseva	
	5. Alakaka	Mouth edged with white		Isiva
3. Alimosa (2 days)	6. Lahamalimosa	Speckled black and white	Isosa	
	7. Faravalimosa	Speckled only on the stomach		Isosy
4. Amarotany (3 days)	8. Lahavamarotany	Striped black and white	Iseatsa	
	9. Vantavamarotany	Two white spots on the flanks		
	10. Faravamarotany	White end of tail		Isava
5. Alahamady (2 days)	11. Lahavalahamady	Red stripe on the back to the hump	Ikasa	
	12. Faravalahamady	Yellow		Isama
6. Asimbola (2 days)	13. Lahavasimbola	Mostly white	Iteka	
	14. Faravasimbola	White with the top of the hump black		Iveka
7. Alimisara (3 days)	15. Lahavalimisaha	Chestnut color	Isavaja	
	16. Vantavalimisaha	Piebald		
	17. Faravalimisaha	Yellow		Isaija
8. Alahasaka (2 days)	18. Lahavalahasaka	Without a spot	Isaiha	
	19. Faravalahasaka	Black with red reflection in sun		Isaosa
9. Alahamey (2 days)	20. Lahavalahamey	Red nape of neck	Ija	
	21. Faravalahamey	White spots on throat		Isaiha
10. Alisady (3 days)	22. Lahavalisady	White spots on cheeks	Ikava	
	23. Vantavalisady	White posterus		
	24. Faravalisady	Dirty white		
11. Adala	25. Lahavadala	A large white spot on each flank	Isava	
	26. Faravadala	Red, showing yellow when stroked		Ikaiy
12. Alahotsy (2 days)	27. Lahavalahotsy	Face and hump white	Ihahila	
	28. Faravalahotsy	Pure white		Isaor

Friday, January 1, 1904, was, in the Tanala style, the second day 636
of the tenth week of the sixth month of the year *Alolo* (the first
year of a cycle). Once this correspondence has been established it
is easy to prepare a comparative calendar.

To count the days, the *ombiasy* has a piece of bamboo pierced
with twenty-eight holes, arranged in groups of two or three, according
to the number of days in each week. A pin is used as a marker, being
moved daily.

The Menabe apparently lack such bamboo calendars, but keep
day counts by means of notched wooden tallies and knotted strings.
These are sometimes used for other numerical records as well.

DIVINATION BY THE STARS

The Tanala Menabe do not forecast events from the stars, but 787
they know that such divination exists and believe it to be effective.
Apparently it is sometimes practiced by visiting *ombiasy* of the Antaimoro tribe, but they guard the secret. Information received from
the Tanala is based on hearsay. They say that divination by the
stars requires a lifetime of study, and that one who devotes himself to
it must expect many years of poverty. He must go out to watch the
stars every clear night, so has to sleep in the daytime and cannot
work on his land. The student of the stars goes to a high open place
and keeps glancing at the sky and then glancing away again. He
must not look at the stars long or fixedly, for each man has one which
is his special watcher or guardian and if he looks directly at this he
will die. Even among the Antaimoro I was unable to learn
whether there were any fixed rules for this divination.

SPELLS

A very striking feature of Tanala magic is the almost complete 788
absence of any belief in the efficacy of spoken formulae. Practically all magical practices are associated with some material object,
which is the source of the power exercised. Even in the manufacture
of charms spoken formulae are rare and, when used, they are variable
in form and are considered of little importance.

MANUFACTURE AND USE OF CHARMS

The Tanala believe that the future is fixed by Fate, but also in the 777
efficacy of charms. I have never found an *ombiasy* who was conscious 789
of this inconsistency until I brought it to his attention. Even when
the course of coming events has been determined by divination, the